

Wichita Daily Eagle

CIVILIZING THE YUMAS.

NOBLE WORK OF CATHOLIC MISSIONARIES AMONG THE INDIANS.

A Quiet and Inoffensive Tribe That Has Been Almost Overlooked—Being Lifted Up Through the Efforts of a Band of Good Women—The Boarding School.

There is little in this small city of 900 inhabitants to attract attention except the extreme heat, which varies with the seasons, but is always oppressive. Fort Yuma is conspicuous for its industrial boarding school, maintained by the Indian department. The Indians here belong principally to the Yuma tribe, though there are a few remnants of other tribes to be found. The total number on the reservation is 1,136 by actual count. The reservation consists of 45,000 acres of arid land, almost wholly worthless without irrigation. The only crops they raise are grown upon the overflow lands adjacent to the Colorado river, where a very little primitive farming is attempted.

The river usually overflows in June. The mesquite bean and river fish are the steady diet of the Indians, varied only as they are successful or unsuccessful in growing a few vegetables and cereals. They are without implements and without the knowledge or means to irrigate their reservation, edge or means to irrigate their reservation.

ANNOES OF THE YUMAS.

The abode of a well-to-do Indian belongs to a parallelogram, about ten by twelve feet, enclosed by four poles, with willow brush tied or nailed to the sides and across the top. Arrowwood thatching closes up the interior and a dirt roof shelters the inmates from the occasional winter showers and the beating southern sun. In the summer domicile the thatching on the sides is omitted. A blanket, a yard or two of cotton cloth or a cowskin answers for a door. Several inches of sand is piled into the apartment, which answers for beds, tables and chairs for the household, and when this becomes intolerably filthy, and not before, the women carry it out in their skirts and replace it with fresh sand. A few of the tribe have mud or adobe huts, a trifle less primitive, but no less dirty.

The government, the philanthropists, all concerned have neglected these Indians. Being neither quarrelsome nor peevish, they have given their white neighbors no trouble and therefore have attracted no attention. Although a military post was established at this point in 1865, and the Southern Pacific road was completed to Yuma fully ten years ago, little was attempted on behalf of these people until the government abandoned the military post and turned over the building and grounds to the interior department. Desultory and ineffective efforts were made to establish some form of instruction and a very little missionary effort was put forth by the Catholics. The Protestants have never attempted to do anything here. The debilitating climate, its extreme, continuous and overpowering heat and the want of resources to build up a settlement have kept Yuma for thirty-five years a mere outpost of civilization, with more Indian than American citizens and no material interests except a railroad eating house, a steamboat landing from which a Colorado river steamer embarks once in three months for the north and the territorial penitentiary. The Indian agent lives in Colorado, and his visits are as infrequent as those of the river steamer. There has therefore been very little sympathy and a great deal less money expended for the benefit of these Indians.

IN THEIR SAVAGE STATE.

Four years ago Miss Mary O'Neill and a band of devoted Catholic sisters from St. Louis accepted the proposition of the Indian office to undertake the conduct of a boarding school at Fort Yuma in the buildings abandoned by the military, which were fitted up for school purposes. When they reached the reservation they found their wards and patrons the most primitive Indians in the United States. The full summer dress of the stalwart Yuma braves consisted of long black hair, combed all over his head except his eyes, nose and mouth, and a breech cloth. That of his wife and grown up sister was a skirt woven with bark, extending from the waist toward the knees. Their hair was tied back, showing their faces. The little Yuma up to 12 years of age were stark naked. In the winter a few garments were worn. No hats, no shoes, no trousers, no coats, no dress skirts were known. The abhorrence of the males for work of any kind was evidenced by the stipulation of the chiefs that if their boys entered school they were not to be taught any useful employment.

The ladies found the Yuma Indians filthy, pugnacious, superstitious and very low in the scale of intellect. Their work had to begin at the very beginning. The Indians and Miss O'Neill tell me that she was very much discouraged at the outlook. The people of Yuma, accustomed to the degradation and depravity of the Indians, gave the good women very little encouragement. They were kind and courteous, but skeptical.

INSTRUCTING THE YOUNG.
The Indians first permitted a few boys to go to school, more because they were to be fed without cost than for anything else. They broke out all the window panes, stole the bedding and table linen, carried off kitchen utensils and destroyed anything that it occurred to them to put out of the way. They returned the trousers, shirts, shoes and fine wash comb, and revolved outright at soap and water. The sister superintendent was compelled to promise not to cut their hair unless the boys consented, and agreed also not to inflict corporal punishment. The Indians never punish their children. One day a boy caught in the act of having a pebble through a window pane was punished by a sister. He escaped that night, and before morning twenty windows were converted into ventilators. The boys were incorrigible.

Nervous Prostration.

Superstition, especially among women, results from overtaxing the system. The assimilative organs becoming deranged, the blood grows weak and impoverished, and hence "that tired feeling" of which many complain. For all such cases, there is no remedy equal to Ayer's Sarsaparilla. Take no other.

"Some time ago I found my system entirely run down. I had a feeling of constant fatigue and languor, and very little ambition for any kind of effort. A friend advised me to try Ayer's Sarsaparilla, which I did with the best results. It has done me more good than all other medicines I have ever used."

—Frank Melville, Chelsea, Mass.

"For months I was afflicted with nervous prostration, weakness, languor, general debility, and mental depression. By purifying the blood with Ayer's Sarsaparilla, I was completely cured."

—Mrs. Mary Stevens, Lowell, Mass.

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Plunging anywhere, anywhere, slashing right and left, making cuts at many places away below cost where competition is doomed to death if trying to equal prices and quality. The crowds are with us every day, we are as busy as a bee. The people of Wichita and surrounding country knows where Dry Goods can be bought the lowest.

GRAND RETIRING SALE!

EVERYTHING AT COST, EVERYTHING AT COST!

Dress Pattern Sale

1000 Dress Patterns, enough for any lady, consisting of light summer suits of over 35 different patterns, dress worth \$3.50 to \$4.00 each, our price less than cost, choice for \$1.75 a pattern.

Here is another one that will throw calicoes in the shade. Over 1000 patterns consisting of Bieges, good first-class Challies, dark or light, worth \$1.00 to \$1.25 down past competition, choice for 50c a pattern.

Hurrah for China Silks! 60c quality past cost, now worth 31c; 30c quality wool Challies, now worth 19c.

Satines.

A offer less than manufacturers' cost 1000 yards French Satines now 17c a yard.

American Satines now 17c a yard.

Table Linens.

Starts in at 19c a yard. If you need any Linens come and see how much you can save by purchasing them of us.

Lace caps sell less than cost.

Millinery.

Cost of some people's are nearer our price than our cost. Our cost is very low. If you think twice before you buy. Our millinery was bought lower than any concern in Wichita for this will prove our assertion. Then come and see. Three large tables in rear of our store chock full of hats, each one worth from 50c to \$1.50. Our price to you will be our cost. Others cost may be 75c to \$1.00, 1.25 each.

5 pieces Valenciennes Flanneaux worth \$1.00 a yard goes at 43c and 50c a yard.

Do you have to buy Cottonades, Denims for boys' everyday clothes, if you do come and see us. Our prices on Clark's O. N. T. thread 4c a spool; 8-4 per yard 18c a yard; 1000 yards wide unbleached muslin to go at 6-7c a yard.

Gent's Neckwear.

\$1.00 goods now 50c; 25c goods now 12c; 75c goods now 38c; 50c goods now 15c; 50c goods now 25c; 40c goods now 19c.

Black silk mitts worth 50c now 25c

Black silk Gloves worth 79c at 39c.

Tinware.

An assortment of 2, 4, 6 and 12c Glassware. An assortment of 2, 4, 6c upwards. Toys. An assortment of 2, 7, 9, 12 and 25c. Dolls. Less than cost.

Bay rum, 10c and 15c a bottle; Blacking per box 2c and 4c; shoe polish 7c per bottle; coconut oil soap 4c a cake; Carter's and Thomas' ink 4c per bottle; 6 cakes soap for 9c; hooks and eyes 3c a card; tape 2c; gold fish glue 5c. Biggest run on earth this season. A lot of shirts at 60c. No matter what they were come and see them now at 60c.

Everything at less than cost.

GLOBE, 418 East Douglas Avenue.

Miss Rose in Luck.

Looking out from my window in a room at the hotel in Goldboro, I saw a young colored man conversing in a tender way with a dusky maiden, but all of a sudden the girl turned and ran away. A moment later a second colored young man in sight, and the two stood glaring at each other across ten feet of space. Finally the one who was on the ground first busily demanded: "What 'ye want?"

"I want 'ye 'Efene" was the stern reply.

"Hu!"

"Look out, boy! Don't 'ye 'hu at me!"

"An' don't 'ye talk 'bout takin' my life!"

"Who is 'ye?"

"Who is 'ye?"

"Who is 'ye?"

"Who is 'ye?"

"Who is 'ye?"

"Who is 'ye?"

"Who is 'ye?"

"Who is 'ye?"

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We received this day a shipment of

Johns. Turners English Derby Hats, in black lined and unlined, and two or three light summer shades, which should have reached us on April 1st. They were lost in transit and just came to hand. Our instructions are "to sell them." We will put them on sale beginning today at \$3.25, they are worth \$5.00.

JOE, the Hatter,

149 North Main Street.

"E. & W." (Earl & Wilson) collars all new and the latest styles at 18c.

Rev. T. Dewitt Talmadge, D. D.,

Will Lecture on

Friday Evening, June 27,

This will be a rare chance to hear America's most celebrated pulpit orator.

To the Editor of the Eagle.

Please announce me as a candidate for re-election

life clerk of the District court of Sedgewick county, subject to the action of the Republican

county convention. Respectfully,

Wichita, Kan., June 9, 1890.

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Saided Proposals.

WICHITA, Kan., June 4, 1890.
Sealed proposals will be received at the office of secretary of board of education until 10 o'clock, a. m., June 11, 1890, for the following work:

1. Grading and filling around the Harry street school building.

2. Grading and filling around the Kellogg school building; excavation of one foot in basement.

3. Grading and filling around the new Third ward school building.

4. Grading and filling around the McCormick avenue school building, west side of the park.

Bids will be received separate for each school. All bids must be by the yard. Sand may be used for base within one foot of surface. All bids to include material. Board reserves the right to reject any or all bids.

Chairman building and grounds, 1890.

Winfield Chautauque Assembly.

The fourth annual session will open at Island park, June 24, and continue eleven days. The class work and platform will be under the supervision of Rev. E. T. Vincent, D. D., of Buffalo, N. Y. The music will be directed by Prof. George F. Brierley, Erie, Pa. Classes in elocution and oratory under Prof. W. W. Carnes, of Chicago, Ill. School of Kindergarten in charge of Miss Kuhlman, state normal school. And stenography under Prof. Van Wyke, Southwest Kansas college. Sunday school normal, instruction by Dr. Vincent and Prof. Gridley.

Among the prominent lecturers are Rev. George W. Miller, D. D., of Kansas City; A. Miner Griswold, Texas Sillings; General Russell A. Alger, commander-in-chief U. S. A. R. Rev. Robert McIntyre, of Chicago; Rev. Dr. Talbot, Brooklyn; David Winters, D. D., Wichita; Rev. R. T. Savin, D. D., Wichita; Rev. P. S. Hendon, D. D., Chicago; Rev. T. D. Dismore, Ph. D., Emporia; Hon. A. W. Smith, Me. Pherson; Hon. Ralph Beaumont and Hon. L. L. Polk, president National Farmers' Alliance, Washington, D. C.

All railroads will sell tickets at one fare for round trip, good to return July 5. Special trains can be secured for excursion parties. Elegant camping, good water, luxurious shade, splendid boating, tents, lodging, board, provisions all at the grounds. Street cars from all depots to the park.

For program, giving particulars, address A. H. LIMERICK, Secretary, Winfield, Kansas.

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Emigration to the West.

If you have friends in the east, who contemplate coming west, or if you are going east, remember you can save time and money, likewise your friends, by buying tickets over the Missouri Pacific railway, the shortest line between St. Louis, Kansas City and Fort Scott. Elegant free reclining chair cars between Wichita and St. Louis, also between Kansas City and Wichita without change of cars. Pullman sleepers on all trains. Be sure that your tickets read via the Missouri Pacific railway and thus save annoyance of changing cars and unnecessary delays.

Remember also that no charges are made by porters for riding in chair cars. These porters are paid by the company and are not allowed to charge any one, be they local or through passengers. They are hired to attend to the wants of the traveling public.

City ticket office, 157 North Main street, Wichita, Kan.

Passenger and Ticket Agent, St. Louis, Mo.

General Passenger and Ticket Agent, St. Louis, Mo.

Ottawa Chautauque.

The twelfth annual session of Ottawa Chautauque Assembly will be held at Forest